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The Washingtonian Temperance Reform movement, of 1840, was a psychological cyclone. For a time it seemed as if inebriety would disappear, and all inebriates be cured, and the power and influence of alcohol terminate forever. Soon the tempest and roar of reformation died away and all things seemed as before.

To-day a great western storm wave of temperance agitation is blowing over the country. Temperance parties, temperance societies, and temperance organizations of all kinds, are beating the long roll, and sounding the alarm in every part of the land. Temperance papers and temperance books are rapidly increasing, and both Church and State are entering into the discussion of how to check inebriety, and how to cure the inebriate. Carlyle said "The tempest and thunder of revolution only clears away the atmosphere, and prepares the way for the real advance of truth."

The voice of science has never been heard in the roar of revolution. The army of occupation and the real settlers only came in after the squatters and the adventurers had moved on. God was not in the storm and tempest, but in the still small voice.

There are over fifty asylums and homes for the physical treatment of the inebriate in the world to-day. Each one carries on its work quietly, unobserved, and unknown to the world and public sentiment. Not one has yet attained full recognition or enlisted the wide sympathy of the benevolent



world. Each one is trying to solve the problem, support itself, combat its enemies, and lay the foundation of a rational scientific treatment. The confidence and enthusiasm of its managers rarely extends to the public, and the temperance reform waves chills this down in most cases.

Four medical societies and one large journal are devoted exclusively to the study of the facts and the laws which govern inebriety. A few books on this topic have appeared, and all unite in asserting that inebriety is a disease and curable in special hospitals as other diseases are. Yet these facts are practically unknown. The storm-wave of temperance reforms takes no note of it. Theology and sociology pass by on the other side. But like the coral reef that is built up slowly and silently, irrespective of the foam and dash of the waves above, its truth will emerge from the past, and become a great continent in the race-struggle from the lower to the higher.

The disease of inebriety and its curability in hospitals is not a new fact in modern times. It is only the recognition of an old truth which has been affirmed centuries ago. It has appeared in almost every age of the world, been urged for a time, then forgotten. The times and age were not ready for its reception and growth.

It is a curious fact that inebriety was recognized as a disease, long before insanity was thought to be other than spiritual madness, and a possession of the devil. This fact has escaped the attention of persons who assert that inebriety is always a vice, and the disease theory is only an extravagant view of enthusiasts, peculiar to our times. For ~~over~~ ^{many} half a century, the disease of insanity was denied and contested. Inebriety is passing the same ordeal of ignorant opposition and criticism, notwithstanding it has been recognized by a majority of the leading physicians of the world to-day.

The following outlines of the early history of inebriety will show that this is not a mere theory of our times but a great truth, outlined and foreshadowed by many of the leading physicians and philosophers of the past.

This disease was hinted at in an early age of the world. On an old papyrus found in one of the tombs of Egypt, dating back to a very ancient period, was the following significant passage, referring to an inebriate who had failed to keep sober: "Thou art like an oar started from its place which is unmanageable every way, thou art like a shrine without its God, like a house without provisions whose walls are found shaky."

Many of the sculptures of Thebes and Egypt exhibit inebriates in the act of receiving physical treatment from their slaves, such as purgatives, rubbings, or applications to the head and spine. Heroditus, five centuries before the Christian era, wrote "That drunkenness showed that both the body and soul were sick." Diodorus and Plutarch assert "That drink madness is an affection of the body which hath destroyed many kings and noble people." Many of the Greek philosophers recognize the physical character of inebriety, and the hereditary influence or tendencies which were transmitted to the next generation. Laws were enacted forbidding women to use wine, and young boys were restricted. Frequent reference is made to the madness which sought solace in wine and spirits. Such cases are called and urged to give more diligent care to their bodies, a distinct hint of the physical origin of inebriety.

In the first century of the Christian era, St. John Chrysostom urged that inebriety was a disease like dyspepsia, and illustrated his meaning by many quaint reasonings. This was the first clear distinctive recognition of the disease which had been hinted at long before.

In the next century Ulpion, the Roman jurist, referred to the irresponsible character of inebriates, and the necessity of treating them as sick men. His views were embodied in some laws which referred more distinctly to the physical nature and treatment of inebriety.

Many of the early and later writers of Roman civilization contain references to drunkenness as a bodily disorder, not controllable beyond a certain point, which resulted in verita-

ble madness. Nothing more was heard of this theory until the thirteenth century, when one of the Kings of Spain enacted laws, fully recognizing inebriety as a disease, lessening the punishment of crime committed when under the influence of spirits. One of the laws provided, that when murder was committed during intoxication, the death penalty should be remitted and the prisoner be banished to some island for a period of not less than six years.

In the sixteenth century the penal codes of France and many of the German states contained enactments which recognized the disease character of inebriety. All punishment for crime committed during this state varied according to the conditions of the prisoner at the time. Drunkenness continued beyond a certain point, was regarded as a condition of insanity, and irresponsibility. In many of the medical writings of these ages, drunkenness and madness were mentioned as synonymous, and curious reflections on the nature and treatment of the evil are detailed.

In 1747, Condillac, a French philosopher, wrote expressing clear views of the disease of inebriety, also that the State should recognize and provide means for its treatment. He asserted that the impulse to drink was like insanity, an affection of the brain which could not be reached by law or religion.

Dr. Benjamin Rush of Philadelphia, in 1790, set forth the same theory supported by a long train of reasoning. To him belongs the honor of first elaborating this subject and outlining what has been accepted half a century after. In two essays, entitled, "The Influences of Physical Causes upon Moral Faculties," and "An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind," he described the disease of inebriety, dividing it into acute and chronic forms, giving many of the causes of which heredity was prominent, also urging that special measures be taken in the treatment, which should be in a hospital for this purpose. Up to this time these views were clear and distinctive though not published until 1809. They were entirely independent of all previous observations.

In 1802, Dr. Cabanis of Paris, wrote, fully endorsing the views of Condillac, that inebriety like insanity was a disease that should be studied, and that it was a distinct form of mental disorder, needing medical care and treatment.

Professor Platner of Leipsic, published a paper in 1809 (the same year as Rush's writings appeared) affirming that inebriety was like an insane impulse, and a form of insanity which should receive medical care and be studied by the aid of science.

In 1817, Salvator of Moscow, a physician of some eminence, published a pamphlet called, "Ebriosity, Its Pathology and Treatment." He divided drunkenness into two forms, intermittent and remittent, and urged that they be treated by physical means.

Esquirol in 1818 described a condition of the nervous system in which inebriety was sure to follow. In 1822, Buhl Cramner, a distinguished physician of Berlin, wrote a small book defining inebriety as a state of irritation of the brain and nervous system, to be cured by physical means because it was purely of physical origin.

In Europe the writings of these four men, Platner, Salvator, Esquirol, and Cramner, placed the subject on a scientific basis, paving the way for a wider and more thorough study. Although Dr. Rush had written on the general subject more definitely than the others, his writings were practically unknown.

In May, 1830, the Connecticut Medical Society appointed a committee to report on the need of an asylum for the medical treatment of inebriates. Their report was a clear argument for inebriate asylums, but was too far ahead of public sentiment to be sustained.

In 1833, Dr. Woodward of Worcester, Mass., urged that inebriety was a disease, and curable as other diseases in asylums for this purpose. This attracted attention and was endorsed by many. From this date the literature has grown rapidly, especially in this country. The opinions and writings of American physicians on this subject are now widely

sought for in Europe. The English lunacy commission in 1844 urged that inebriates should be regarded as insane, sent to asylums for treatment, and not punished as before.

In 1852 the asylum at Binghamton was projected and went into operation twelve years later.

In 1857, the Home for the Fallen was opened as an asylum, and in 1859 the Washingtonian Home was incorporated, and continued the practical work of the former as an inebriate asylum.

From this time the organization and growth of inebriate asylums have gone on in the midst of bitter opposition and credulity. As in all other great enterprises, there have been failures. Institutions have gone down and changed to other purposes. Ignorant enthusiasms and misconceptions of the nature and character of the work, with furious opposition, of necessity has wrecked many asylums in their infancy.

Yet considering that all these asylums were experimental, working without experience or precedent, and without the co-operation or sympathy of the public, and attempting to treat the most difficult of all cases, without full legal power of restraint, and without the appliances and surroundings so essential, it is really a wonder that any of the early asylums have survived. It is certain that no other enterprise, either for gain or for charity, could grow up and live through all the adversity, learning how to treat patients, and how to live, how to protect itself, and be self sustaining.

This is anomalous in the history of human enterprise, and can only be explained by the fact that the principles on which the inebriate asylums are founded are great truths, the practical application of which are becoming more and more imperative every year. The necessity for the hospital treatment of inebriety is the great, silent force that sustains the old asylums, and is constantly building up new ones, enlarging the literature, pointing out new and wider views of the causes and remedies of inebriety.

An inebriate asylum movement has begun, institutions are opened for the medical treatment of inebriates, in Europe,

Australia, New Zealand, and America. Their value and practical character is beyond all question. Washingtonian Home was the first institution that entered practically this new field of medical research. An outline history of its origin and growth illustrates the evolutionary march of every new fact, and points to a future of practical work, beyond any present conception.

If we turn to the temperance movements of this century, we shall get some clearer views of the evolutionary progress in this direction. The first effort to combat the evils from excessive use of spirits outside the enactments of law, and the edicts of churches, began in Saratoga County, New York, in the organization of the first temperance society in 1808. Apparently there was no great, intense occasion for this event; no sudden display of the evils of drink; no startling explosion of society revealing wrongs unnoticed before; or no great, enthusiastic reformer, who suddenly feels the pressure of a new thought, and displays a martyr's zeal to impress it on others. Only a few men, quietly and without any idea except the common, natural motives of self preservation, gathered in a school-house, signed a total abstinence pledge, and wrote out some by-laws, and agreed to meet four times a year, and pay fines should they violate this pledge. This was the first temperance society in the world. All unconsciously this little group of men gave form and expression to another step forward "on the world's great altar stairs." All unconsciously they parted the curtains of the present and future, and indicated that the drunkard's march of dissolution could be stayed. It was one of those mysterious events in the history of social progress, where practical truths are born in a manger and concealed in swaddling clothes in obscure inns, but by and by they become giant forces of the world. This society, its members and pledges, passed away, but the practical fact that the inebriate could be saved had been born into modern civilization.

Five years later, in 1813, a society was organized in

Boston, called the Massachusetts Society for the Suppression of Intemperance, over which Dr. Warren presided as president. The object of this society was to discountenance and suppress the free use of spirits, profanity, and gaming. Twenty years later this society changed, and all its members were required to pledge themselves not to use distilled spirits as a drink, and to discountenance all traffic and manufacture of the same. In 1845, this society was incorporated, and has from the beginning been influential in the growth and development of temperance work.

The progress of temperance reform was slow up to 1840. Clergymen and professional men generally sneered at these efforts as an acknowledgment of weakness that was unmanly. As civilization went on, inebriety became more and more apparent. The moderate drinking usages of the past merged into excessive inebriety, and the rising generation could not drink as their fathers did, but early became drunkards and crippled for life.

The introduction of steam and the tides of emigration that rolled westward, kept up a revolutionary foment in all circles, breaking out in inebriety and other excesses. At this time, in 1840, a strange reform wave swept over the country. It was the Washingtonian movement of pledges and experience meetings, and appeals to the emotions of the hearers. Unlike the first temperance organization of 1808 this could have been anticipated. The soil and seeds for this strange exotic growth were all prepared, and only awaited the sunlight of some favorable hour to burst into activity. The ills and losses from inebriety, cast lurid shadows over all parts of the country. When the early organizers of this Washingtonian movement, themselves reformed inebriates, appeared on the stage with passionate eloquence, and appealed to the audience to come and be saved as they had been, they were irresistible. A mighty tide of reform rolled over the country. The high and the low, the rich and the poor, all joined, and expectation pictured the rapid close of the reign of king alcohol. So intense was the excitement in this movement that many

poor inebriates fully recovered, by the mere pledge, having sustained some physical or psychical shock, which was followed by brain changes. Hundreds of lecturers visited every town from Maine to Georgia, and almost every inebriate in the country was enthused and pledged to recover.

The laws of nature are the same in the mental as in the physical world, hence this high tidal wave reacted, and the Washingtonian reform movement was a thing of the past. Mr. Joseph Story, in a eulogy on Mr. Hawkins, the central spirit of this movement, said of him, "He was an actor on the stage of life behind a mask, playing another part not his own." This was a literal fact.

The roar and tempest of agitation which marked the Washingtonian reform movement, was but the prelude of a grander play on a wider stage which has scarcely begun. This reform movement had set the world thinking, while it dissolved in thin air; it impressed a lesson that inebriety was an evil to be reached in some way, and by some means. After the first disappointment at its fall, numerous temperance societies formed on the ruins, and continue to the present, but none of them ever manifested the same terrible earnestness, and singularly disinterested motives, which marked this first effort at temperance reform.

The Washingtonian movement in Boston, early in 1841, merged into a total abstinence society, which seemed to have taken deeper root, and grown out, in some degree, of the emotional atmosphere in which others thrived. Its members were not only pledged to abstain from drink, but were lodged if without a home, and assisted to work. The leaders were reformed men who were poor themselves, but they recognized the need of physical aid and help for such cases. They opened a lodging-house where the sick and the homeless could be cared for, they pledged the victim to abstain, then gave him food and clothing to sustain the pledge. This was practically the first inebriate asylum in the world. There were no conflicts over the names of the disorder; no bitter words of condemnation; it was direct practical help; it was

medical treatment. The victim was diseased, an implied fact, which no one doubted, and which the victim confirmed by accepting the aid and profiting by it. The lodging-rooms were first in Graphic Court, then they moved to Museum Hall. Here beds, in a large room, were fitted up to receive members who were sick and intoxicated. Persons were taken in from the street, made sober, and became members and helped.

Some idea can be formed of the extent of this work from the auditor's report of this society for July, of that year. Twenty-five hundred and seventy dollars were received from various sources, and the same expended for members and their families, in loans, lodging, clothing, and later three boarding-houses were opened by discreet members for the reception of persons who could not help themselves, and who needed better company, or could only pay a small sum for such accommodations.

To-day such a work would not attract much attention, but forty-seven years ago, it was phenomenal in character and scope. It was fully half a century beyond that day and generation. In 1845, the managers of this society petitioned the legislature for an act of incorporation. The memorial was signed by a large number of persons, and is particularly clear and well written. From it we learn they called their place Washingtonian Hall, and had from six to eight hundred persons every year who were helped in various ways. The memorial contains many references to the disease of its members, and the great good which would follow from institution care and treatment. This is also a remarkable paper, in view of the past, that its authors were merely reformed men, with no idea of any scientific aspect of these cases, but simply wrote such common-sense views as appeared to them.

It is a curious fact that to-day there are asylums for inebriates whose managers, with all the advances of the century, have not reached the levels of common-sense in the treatment of those cases attained by the reformed men who managed Washingtonian Hall in 1845. The petition to the

legislature passed into forgetfulness, and the society went on with changing success and fortunes. But its work was not forgotten, it had left an impress on its generation that could never die.

In 1857 another petition for an inebriate asylum went up to the legislature, with six thousand names, asking for an act of incorporation. The committee (one of whom was Dr. Day, then a member of the legislature) reported favorably, but for prudential reasons the matter was laid over to the future.

In August, 1857, a suite of rooms were taken on the corner of Fulton and Richmond streets, and an asylum for inebriates opened under the name of the "Home for the Fallen." Two months later a formal organization was made with Mr. Joseph Story as president, and a large board of directors. In February, 1858, other and larger rooms were engaged and Dr. Albert Day formally installed as superintendent.

This was the beginning of Washingtonian Home. Of course it is impossible for me to describe with any degree of fidelity the early struggles and trials, the black clouds which hovered over this enterprise, and the rifts of light which at times flashed through as some kind-hearted man or woman came to the rescue. The liberal contributions of money, and the sympathy from large-hearted, noble men and women, all have entered into the great unwritten history, and are put down against the harsh criticism and persecution which every new institution must pass through before it can receive recognition.

The memorial to the legislature and the first report, are eloquent in their pleadings for help, and between the lines we read the same old story of neglect, doubt, sneer, and persecution. But all the combined forces of Church and State, all the opposition which ignorance and envy could concentrate, must fail. An asylum had been started, founded on principles eternal as the hills, and its growth and development in the future was a certainty, beyond any human whims and caprice.

A year of shadow and sunshine came and went over this new work, then the State passed an act of incorporation as Washingtonian Home, and supplemented this with a gift of three thousand dollars, in 1859. The institution was anchored as one of the State charities. The night of doubt and uncertainty ended. The Washingtonian Hall, the home for the fallen, now became the Washingtonian Home, and began a new and larger work.

It is too early to write a minute history of the first quarter of a century of Washingtonian Home. We are not far enough away to look down impartially on the men and events, or to write clearly of the storms and sunshine which passed over this institution. The number of inebriates who have gone away fully restored from its doors, men who have been cured and lived temperate ever after, and the direct good it has done to individuals and families, are practically only a part of the real work. Like an explorer in Central Africa, the discovery of particular rivers or mountains, or peculiar tribes, are of minor importance compared with a knowledge of the continent, its boundaries and great rivers, and mountain ranges.

A better idea of the early work of Washingtonian Home may be had by tracing some of the obstacles and conditions which obstructed and periled every movement, which, happily, are fast disappearing in the lumber room of the past. Never, in the history of the world, was a charitable work begun under such marvelous conditions. The disease of inebriety was recognized in a most general way. The presence of vice and wickedness was supposed to be most prominent, and the disease only secondary. It was proposed to treat the inebriate as half sick and half well, as half sane and half insane, as half responsible and half irresponsible, as half honest and half dishonest, as half criminal and half law abiding, as half truthful and half untruthful, as half moral and half immoral, and public sentiment demanded of the management to discriminate and sort out remedies for these conditions.

What success could be expected from a general hospital, treating surgical and medical cases on this principle? How long could an insane asylum exist who treated its patients on this basis? Where can we find any work for the benefit of humanity, which was forced to assume such contradictory theories and conditions, and attempt the impossible to reach them. The incorporation of the institution raised it into the dignity of a State asylum, and brought to its doors an army of incurable inebriates, who clamored importunately for help. First came the credulous, emotional incurable, who had signed pledges, joined churches, and tried every means known, and now expected from the asylum some miraculous power of restoration. In a few weeks he believed himself fully recovered, and went away only to relapse again and become a bitter enemy of the institution. This class appeared everywhere, as examples of the failure of the institution.

The second class of incurables came from the better ranks of society, who, for the purpose of accomplishing some object, consented to go anywhere and do anything that *promised* relief or restoration. These moral paralytic inebriates, roused the highest expectation and greatest enthusiasm in the grand work of asylum cure, among their friends, and posed as examples of "brands rescued from the burning," then suddenly relapsed and condemned the asylum and management as the cause. The humbug of the asylum, its frauds and deceptions, were themes of great relish and pleasure to them.

A third class comprised the erratic border liners, or persons who alternate up and down the line of sanity and insanity, whose genius attracts by its glitter, and bewilders by its weakness. They sounded the praises of the asylum far and near, exaggerated its power, and claimed the most extraordinary results, then rushed to the other extreme on relapsing, exhibiting a malice and pleasure in destroying what they so lately praised.

Others who were less incurable appeared, but always

clamorous to decide the length of their treatment, then go away only to relapse and attribute the failure to the asylum. In addition to all this public sentiment gave credit to these statements of incurables, and hence withheld the sympathy and aid which should have been given. The State refused to give only limited authority to the managers to hold patients. The clergy and temperance reformers insisted that prayer, conversion, and the pledge should be made prominent in the treatment, and the medical profession looked coldly on this mixture of means for cure. Thus the most extraordinary misrepresentations, extravagant credulity, and ignorant criticism followed every movement of the institution. The superintendent and the managers were never able to carry out their plans fully, or bring out the real object and methods of attaining it by the institutions.

Such were some of the heavy fog-banks which settled down on Washingtonian Home for the first quarter of a century. Of necessity they must slow up, ring bells, and sound the fog-horns, and take constant soundings and observations. Slowly the fog lifted, and friends gathered, money was donated, and a new permanent building was erected. Skill and perseverance had guided the asylum through the reefs and rocks into the clear water beyond. The central object and destination of the asylum, the medical treatment and cure of inebriates, emerged from the background, and became more and more prominent. During this time a great many persons went away fully cured and have done good work in the world. A great many were temporarily restored, and all who came were brought under healthful, cheery conditions, and were taught that health and restoration comes only from the exact observance of the laws of hygiene, both mental and physical.

The more closely we study the conditions and surroundings of Washingtonian Home the first two years of its existence, the greater the wonder that it did not follow the path of history, and become moribund until another and more congenial age arrived. The almost impossibility of curing, or

even benefiting the incurable cases of the most desperate character that came for treatment, to build up a reputation that depended on these poor imbeciles, to be sustained in uncertain changes of public opinion, were almost fatal obstacles to any long existence. It is clearly evident that there were other conditions which entered into the problem, other influences which preserved it from the rocks and guided it safely over the deep waters to the present grand success. Prominent among these was the rare tact, skill, and courage of its superintendent, Dr. Albert Day. Dr. Day appears first as a member of the Massachusetts legislature. He reported favorably on the memorial for an inebriate asylum to the legislature in 1857, and in 1858 became the first superintendent of the Home of the Fallen, and in 1859, when that asylum was incorporated into Washingtonian Home, continued as superintendent. From that time down to the present, he has been continuously in charge, with the exception of a few years at Binghamton and Greenwood.

The early pioneers and leaders of all great movements of the race rarely live to see the work they have begun developed. Like explorers, they have gone on before, and braved the storms and perils, to mark out a path for other and more settled work. To Dr. Day comes the rare privilege of realizing that his early labors to plant and foster the growth of an asylum for the medical treatment of inebriety are recognized, and that over fifty different asylums in different parts of the world sustain and confirm his views and work of thirty years ago.

The Washingtonian Home was a pioneer. Dr. Day was a pioneer in one of the most difficult fields of scientific research. The confusion, the deception, the disappointment, the obstacles, which intruded on every hand; the want of sympathy, the misconceptions, have driven out and discouraged many brave and enthusiastic men who would have done good work.

This field of labor and study is most exasperating and wearing, yet Dr. Day has outlived in practical work every

one of his contemporaries. The patience, the discrimination, the tact, the medical skill, the psychological judgment, and knowledge necessary to treat the inebriate, are rare attainments, both natural and acquired, which Dr. Day has pre-eminently. Beginning as a philanthropist, he early recognized the need of a thorough medical training, and at a time when most men would have shrunk from entering a profession, he boldly started on a course of medical study. His graduating thesis became a book called *Methomania*, which had a very wide influence, and still lives in the world of science.

The annual reports which Dr. Day has sent out to the world for nearly thirty years form a continuous history of his arduous labors in this cause and for this Home. They exhibit a curious evolutionary growth from the first timid reference to the disease of inebriety to the later emphatic clear descriptions of disease and its remedies.

Between the lines we read a constant restraint to keep just ahead of public sentiment with the friends of the asylum and community. If he urged the disease theory too strongly he would not be sustained. The asylum was dependent for the means of support on its friends and patients, and prudence dictated a medium course. This was rare tact and most excellent judgment. A great reform movement, beating up against public sentiment, must be conservative and persistent, and content with small gains and growth. If it becomes dogmatic and aggressive it will retrograde and have to wait for more favorable winds for progress.

The last few reports of Washingtonian Home would have raised a storm of opposition a quarter of a century ago, and been harmful to its interests. To-day they are welcomed, and Dr. Day can now feel that the great army of scientific research are close behind and ready to sustain every advanced step.

Dr. Day has seen and treated more inebriates than any other living man. The value and influence of this personal contact cannot be estimated. His name in science and

literature may be forgotten in the future, but his personal skill and influence over the three generations of inebriates who have passed before him, will leave a permanent impression.

His work as a physician in the treatment of inebriates will live in the memories of thousands of patients all over the land. His work as a pioneer leader in guiding the first inebriate asylum through the dangerous period of its infancy, on into approaching manhood, has given him a permanent place among the world's benefactors. Dr. Day and his work in Washingtonian Home, are matters of history, which another age and another generation will write and estimate with clearer judgment.

For thirty years, Washingtonian Home has received, treated, and sent away from two to four hundred inebriates and opium-takers every year. Fully ten thousand men have come and gone, carrying with them not only the influence of its superintendent, but a knowledge of the physical causes and conditions of inebriety. A certain number have been permanently restored and saved, and all have been more or less benefited.

It is possible to trace the history of all this army of patients, and state in figures, approximately, the results of treatment, but it is impossible to estimate the power and influence which have gone out from this work, not only through the patients, but in the fields of science and social progress. Influences that, like the first rays of light, have moved noiselessly and quietly in all directions. At this point of time we are just beginning to realize, in outline, some traces of the preliminary work in this field, which, for thirty years, Washingtonian Home has been accomplishing. Comparisons and criticisms of this work, and what it might or should have been, will be invidious. But it is clearly evident that all this has been preliminary, a preparatory period, for the gathering of experience and knowledge, of resources and appliances, and of educating public sentiment

up to a larger realization, and a broader, more perfect work in the future.

The next step in the growth of this Home, will be a large asylum in the country, and this present building will be a temporary hospital for acute cases demanding immediate care.

In 1870, a small company of physicians interested in the inebriate asylum work, met in New York and organized the American Association for the Cure of Inebriates, which has grown into a large influential society of to-day. Dr. Day has been for many years vice-president of this society.

This association sends its warmest greetings to the officers and management of Washingtonian Home. It congratulates them on having passed over so long and difficult a road, and having reached a stand-point in the field of science and sociology, above the conflict of theories and speculations, and along the great lines of evolution, where cure and prevention of inebriety is a certainty; and joins them in the fullest confidence, that in the coming century, the rational scientific study and treatment of inebriety will practically solve the drink problem of the ages.

The tempest of prohibition, high license, moral and legal suasion, are only rousing up public sentiment, clearing away the ground for the practical work of science. The inebriate asylum movement points to the great new continent of facts and laws, which control the origin and growth of inebriety. Laws of evolution, and laws of dissolution, which move on with the same uniformity and precision as those which govern the stars. Along this line Washingtonian Home has been working and who shall predict its power and influence in the world when the next thirty years shall come round?

